

# The Heritage Lodge

A. F. & A. M.

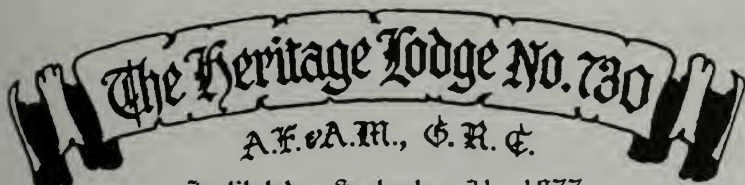
No. 730 G.R.C.



## PROCEEDINGS

Vol. 31 - 2008





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# PROCEEDINGS

## Vol. 31 - 2008



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## DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge A.F. & A.M., No. 730 G.R.C.

## PREFACE

It was an honour and a pleasure to serve as the Worshipful Master of Heritage Lodge. I wish to thank the Officers and Committee Chairmen for their co-operation and vigilance in performing their duties which resulted in a successful year.

This year we appointed new Members for the W.J. Dunlop Awards: R.W. Bros. Carl Miller (Chairman), Allen Hackett and Wayne Elgie, and the Finance Chairman R.W. Bro. Peter Irwin. At our meeting in Ottawa R.W. Bro. M. Jenkyns received the W.J. Dunlop Award.

Due to the loss of V.W.Bro. Don Schatz and V.W.Bro. John McLaughlin new appointments were made for the Regional Liaison Chairmen: R.W. Bro. Bob McBride for Ontario/Peterborough/Victoria District, and V.W. Bro. Sam Forsythe for Toronto District. We welcome back Rev. Bro. Doug Mitchell as our new Inner Guard.

Very informative papers were delivered in our meetings in Kilwinning Lodge No. 565 and in Doric Lodge No. 58 Ottawa by W. Bro. K. Stevens and R.W.Bro. M. Jenkyns respectively.

The Interpreters at Black Creek Pioneer Village were recognized and congratulated at the annual luncheon by the Deputy Grand Master, R.W.Bro. Ray Daniels, who also delivered a very inspiring message entitled "Then and Now". This year ladies were also invited to attend the luncheon, with Mrs. Olga Petrunovsky, a special guest, thanked for her translation of the Russian handout to modern Russian language. Chairman Arnold Anderson was also recognized for his expertise in organizing the Interpreters' schedule and the luncheon.

We thank R.W. Bro. Edmund Goldthorp for his very prompt attendance at all our meetings, including the Committee of General Purposes.

The major highlight of the year was the very successful Annual Black Tie Banquet. R.W. Bro. James Pearson, the guest speaker, delivered a most informative paper on the history of "The Sharon Temple".

In closing, my special thanks to the Lodge Secretary, R.W. Bro. Ken Campbell, and his assistant, V.W. Bro. Sam Forsythe, for the excellent manner in which they performed their duties.

Sincerely and fraternally,  
Michael S. Ikonmidis, Worshipful Master



### **V.W. Bro. Mike Ikonomidis Introduction**

Mike was born and raised in Kalamata, Greece; received his formal education at the Polytechnical University of Greece (Athens), majoring in Electrical and Radio Engineering. After graduation he was drafted into the Greek Army and served two years in NATO Forces Signal Corps in various locations in Europe.

Mike immigrated to Canada in 1960 and attended Ryerson Institute of Technology for Power Electronics. He worked in the telecommunications field – Engineering and Marketing - from 1962 until he retired in 1993.

He was initiated into Masonry in 1974 in Birch Cliff Lodge No.612 and he is a Past Master of Friendship Lodge No.729. In 2004-05 he served as the District Secretary of Toronto District No.3, and was appointed the Grand Pursuivant of the Grand Lodge of Canada in the Province of Ontario 2005-06. He is an Interpreter at the Lodge in Black Creek Pioneer Village. He is also a 32' Scottish Rite Mason, a member of the Royal Arch Masons, and the Preceptory in the York Rite, and a Shriner.

Mike is a Member of Ontario Chapter No.227, Order of the Eastern Star, served as Worthy Patron in 2002, and is presently the Grand Marshal of the Grand Chapter O.E.S. of Ontario. In 2001 he married Sister Gay Adair, P.D.D.G.M., and Grand Representative of Australia in Ontario 2007-2009.

He enjoys tennis, traveling, golf, and researching history and archaeology.



# **David Willson**

**A Visionary and his People**

**History of the Sharon Temple  
And  
The Children of Peace**

**By**

**R.W. Bro. James Willson Pearson**

**Twenty-Third annual Black Tie Banquet  
Scarborough Masonic Temple  
Saturday, January 26, 2008**

Good evening Brethren : this evening I would like to spend a few moments on one of my favourite subjects, The Sharon Temple. The Temple is 60' square and about 75' high, the architecture is so unique that it is studied by students around the world. It sits on a foundation of 16' x 18' and in 175 years has never moved. The window glass was floated glass, made in England and brought to Canada in barrels filled with molasses. The original roof was pine shingles, it is now cedar. There are 1000s of feet of hand made moldings and trim work inside and out on the building.

There is a great deal of symbolism in the Temple eg. It was built sq. , equal number of windows on all side to let the light from above fall equally on the people inside, doors on all 4 sides to allow people to enter equally from all directions, 3 stories to represent the Trinity and the golden ball on top represents Peace supported by the church. The 2<sup>nd</sup> and 3<sup>rd</sup> stories of the Temple are supported by interior columns. The twelve outer columns were named after the apostles and the four inner ones were called Faith, Hope, Love and Chairity. The Temple was envisioned by a man named David Willson and was constructed by Ebenezer Doan.

David Willson was born in the state New York, of Irish parentage. He came to Canada with his Quaker wife and two of their eventual five children in 1801. He and his wife joined the Quaker meeting at Newmarket, Willson rose to be one of the elders of that meeting. In 1812 he had a difference with the quaker philosophy and left the Newmarket Quakers to form his own group that would be known as the Children of

Peace.

David probably had less than one year of formal education, and yet he became one of the most prolific writers of his time. He wrote books, pamphlets, music and poetry. He was also a very charismatic leader and a tremendous orator. All of these talents he would use to great advantage as he latter ventured on to the political stage. David Willson was also my great, great, great, grandfather. He came to the little community of Hope [as it was called before it became Sharon] because he received a free grant of land from the British gov. The Temple stands on the north corner of that lot of land.

Ebenezer Doan, also an American came from the state of Pennsylvania. He and many of his family were builders of many notable buildings of the day, not only in his home state but the surrounding states also. He and his family joined the Quakers at Newmarket until 1812 when he and his brother John left to join Willson and the Children of Peace. Ebenezer and John purchased a farm and moved to the village of Hope at that time. Ebenezer built himself a magnificent home [ for the day ] and this house was moved to the Temple site several years ago.

John Doan was a very talented cabinet maker, and he built the ark that was in the centre of the Temple, and is still there to-day. According to a vision of Willson, ark was to represent the Ark of the Covenant. Many of his pieces are in private and public collections. His work is highly sought after, by collectors of fine furniture.

The Children of Peace began construction of the Temple in 1825, and by Willson's planning, it was to take 7 years to construct, just as Solomon's temple had. Therefore the temple was completed in 1832 and the first service held in September of that year. The temple was never to be the primary place of worship, it was used on the last Saturday of every month for a service to collect alms for the Children of Peace, many charitable undertakings. It was also used for 3 special feast days, once in June and twice in September.

The Children of Peace had a very simple philosophy, that by working to-gather for the common good, then all would prosper. The alms that were collected at the Temple were part of that philosophy and were used for the material part of the program. The money was used for out and out gifts to those in need and to fund their various projects. The Children of Peace started the first free lending library in Canada, first



girls school in Canada, first home for the poor and the first farmers co-op in Canada. They also commissioned and had built the first organ ever made in Canada and we have that organ in the Temple, where it is still played on special occasions. The Children of Peace also had the first non military band in Canada, again a major feat by a group of people for whom music had always been a vanity. The band was a very good one, as it won completions all over North America.

Starting in the early 1830s Willson and some of his followers began to be concerned that people who were less fortunate were not being treated very well, and in fact many of the practices that were enacted in England under the "Poor Laws" were finding their way to Canada. These practices had the support of the Governor, Sir Frances Bond-Head. Willson felt the only way for things to change was through political reform. Willson and some followers began supporting the reform movement. When fairer elections were held in 1838, and after Bond-Head had been recalled, the reformers won a majority in the legislature. A leading reformer in the person of Robert Baldwin was elected, and in a by-election of 1839 and with Willsons support Louis Lafontaine, another leading reformer joined him in the legislature. Together, Baldwin and Lafontaine wrote much of the civil legislation that still governs our lives to-day, and in many cases they used as a model the philosophy and beliefs of David Willson and the Children of Peace.

The political upheaval of the late 1830s was hard on the congregation, the Quaker beliefs were to be non political. Many believed that the political interference and even the rebellion of 1837 were the greater good, and needed to be addressed. The rebellion in particular split friends and families, one brother supporting the government and the other aiding the reformers. Ebenezer Doan, one of the original members of the Children of Peace, after much soul searching, himself went back to the Quakers in 1840. However none of his children followed him.

David Willson continued to lead the group until his death in 1866, at which time his oldest son John [ my great, great grandfather ] took over and led them until his death in 1887. John did not have the charisma of his father and the congregation continued to decline. The last service of the Children of Peace was held in the temple in 1889. My great grandfather was one of the last members.

## THE HERITAGE LODGE PROCEEDINGS - 2008

The temple sat empty and deserted until it was purchased by a group of people belonging to the York Pioneer Society, any of these people were mason as well. By this time the temple was in a sad state of repair. The York Pioneers restored the building to it's splendor of today . The building then became the York County Museum and has remained so for the past 90 years, longer than it was a place of worship. In the early 1990s the York Pioneers gave control of the Temple and grounds to a non profit corporation known as the Sharon Temple Museum Society. We continue to operate the site to tell the remarkable story of the Children of Peace and their part in bringing responsible government and democracy to Canada.

# THEN and NOW

*Touch the past ~ Embrace the Future*

*"The use of history is to give value to the  
present hour and its duty"*

*Ralph Waldo Emerson*



By

R.W. Bro. Raymond S. J. Daniels  
Deputy Grand Master

**Masonic Interpreters' Luncheon  
Black Creek Pioneer Village  
Saturday, 19 April 2008**

W. Bro. Arnold McCausland, Chairman, Black Creek Masonic Heritage, V.W. Bro. Michael S. Ikonomidis, Worshipful Master, The Heritage Lodge, M.W. Bro. Ronald E. Groshaw, Past Grand Master, Ms Olga Petrunovsky, Translator, Mr. Chris Bagley, Supervisor of interpreters, Black Creek Pioneer Village, Ladies and Brethren.

Thank you M.W. Bro. Groshaw for the introduction

I consider it a very great privilege to be invited to address this annual Appreciation Luncheon for the Interpreters at the

Masonic Lodge in Black Creek Pioneer Village. The immense contribution that you have made and continue to make through your volunteer services here at the Village is measureless. Your Grand Lodge is most grateful for your dedication. Some years ago, M.W. Bro. Richard Fletcher, the Executive Director of the Masonic Service Association of North America said, "Freemasonry does not need to be *defended*, but it must be *explained*." Your knowledge of the Craft and your skill and ability in explaining it have led countless thousands of visitors from the four quarters of the globe to a better understanding and greater appreciation of what Freemasonry is and who Freemasons are. I apologize in advance to the ladies and special guests present. My remarks this morning will be addressed for the most part to the Masonic Interpreters here present. V.W. Bro. Ikonomidis, I thank you for courtesy extended by inviting mt wife Brenda to join me this morning. The presence of our ladies here proves that there can be innovation in Masonry. The only consolation I can offer is to remind you that lunch follows.

When we celebrated the Sesquicentennial in 2005 marking the one hundred and fiftieth anniversary of the institution of our Grand Lodge, the theme 'THEN AND NOW' was chosen.

During the next few minutes, I want to explore that theme using the metaphorical symbolism of a window.

The etymology of the word 'window' is interesting and instructive. The word originally meant a 'wind-door' – an opening for ventilation. It is derived from two old Norse words: *vindr* – wind, and *auga* – eye; *Vindauga*, thus combining the two values of *air* and *vision*. It is this sense that I would draw an analogy with the purpose of the Historic Lodge here at Black Creek and your function as Interpreters.

There is an old Rabbinical tradition that the windows in the Temple of Solomon were constructed with narrow openings on the inside and wider openings on the outside in order to let the light generated from inside the Temple be spread to the world at large outside. The Masonic Lodge in the Village, opens a small window on Freemasonry and sheds forth light to the world community that climbs the stairway at the rear of the Tinsmith Shop.

*"What's past is prologue."* William Shakespeare – The Tempest



## THEN AND NOW

Friedrich Nietzsche, in an essay entitled, 'The Use and Abuse of History' wrote: "*The knowledge of the past is desired only for the service of the future and the present.*" For this reason, the first window that I ask you to look through is the 'Window on the Past.' It is rather like driving down the highway of life and checking in the mirror what is behind you through the rear window. Algred Kazin wrote: "*To have a sense of history one must consider oneself a piece of history.*" Walking through the Village our rich past comes alive.

### Then and Now.

*The history of every country begins in the heart of a man or a woman.* Willa Cather (1879-1947)

One of the single constants in the history of Ontario has been Freemasonry. Through its Landmarks, Masonry teaches permanent and unchanging values – timeless yet timely principles by which to live. This year the Grand Master is attending anniversary celebrations in lodges across the province where Masonry has been an integral part of the life and times in communities both urban and rural for 150 years. This too is living history as the ancient customs, usages, rites and ceremonies unique to Freemasonry have been performed by successive generations.

*The ultimate meaning of history – as of life – we can find only within ourselves.* Henry Kissinger – The Meaning of History, 1950

**1867** was a crucial year in Canadian history. On July 1 the Dominion of Canada came into existence, and Canada West become the Province of Ontario. It took all the genius and gin that Sir John A. could muster to achieve the union of the four Provinces (Ontario, Quebec, New Brunswick, and Nova Scotia). Our American neighbours are justifiable proud that the first President of the Republic, George Washington was a Freemason. We can be equally proud that Bro. Sir John A. Macdonald was the first Prime Minister of the Dominion. He was initiated in 1844 in Ancient St. John's Lodge, Kingston. He attended the 13<sup>th</sup> Annual Communication held in London during July 1868, when he was accorded the honorary rank of Past Grand Senior Warden, and R.W. Bro. Sir John A.



Macdonald was commissioned as the Grand Representative of the United Grand Lodge of England.

In 1867 M.W. Bro. William Mercer Wilson was serving his second term as Grand Master of the Grand Lodge of Canada. (The qualifying phrase '*in the Province of Ontario*' would not be appended to our style and title until 1887.) There were approximately 7,000 Masons in Ontario and 184 lodges. The census of 1860-1861 recorded the population of Upper Canada as 1,396,091.

In the reports of Masonic activities published in the press of the day, we read about public processions in full regalia, the laying of cornerstones with full consecration ceremonies, public lectures, and festivals. There was an openness that is not equalled in our own day of freedom of access legislation. We wonder why? What drove us behind closed doors and shuttered windows?

Nor should we ignore in this backward glance the existence and contribution of the concordant Masonic bodies and orders in the Province. This past year the Grand Chapter of Royal Arch Masons of Canada in the Province of Ontario celebrated its sesquicentennial. Our first Grand Master, William Mercer Wilson also served as the first Grand First Principal in 1857. The Supreme Council for the Dominion of Canada of the Ancient and Accepted Scottish Rite of Freemasonry was established October 16<sup>th</sup> 1874 at a convention in Ottawa.

Let us now look through the front window to check the road ahead. Today, the population of Ontario numbers 12,028,895. Now there are approximately 50,000 Masons active in 585 lodges. The last Prime Minister of Canada to be a Freemason was Bro. John George Diefenbaker (1957-1963), and the last Premier of Ontario to be a Brother was Frank Miller (1985).

At the Conference of Grand Lodges of Canada held last month in Winnipeg which I was privileged to attend with the Grand Master, one of the presenters suggested that our foremost and urgent duty as Masonic leaders was '*to get our own house in order first – to get Freemasons understanding Freemasonry.*' He challenged us to devise a short, one-line definition of Freemasonry to encapsulate the essence of its meaning; not parroting the ritual phrase beginning, "*a beautiful system of morality, veiled in allegory*" but a personal and insightful statement of what Freemasonry really means. As examples, he cited some of the slogans that immediately

## THEN AND NOW

identify some of the highly successful companies: KFC – finger licking good; Coca Cola – the pause that refreshes; American Express – don't leave home without it; Stelco – our product is steel, our strength is people. What might we use for Freemasonry? *Invest your time in a Building Society.*

In the Introduction to his book that I will recommend to you later, Bro. Mark Stavish writes: "*Building is what masonry is all about: building a better person, a better community, a better society, a better world – all in that order.*" Well said.

Polls taken indicate that at one time our well-known logo, the Square and Compasses, was instantly recognized by 85% of the general population, but now only 3% know what it stands for. The window looking into Freemasonry would seem to be like looking through a glass darkly.

Our Grand Lodge, through its several outreach programs – especially 'Friend to Friend' – is willing and eager to tell people what Freemasonry is. It might be more productive to show who Freemasons are, and demonstrate what Freemasons do. *Precepts may lead, but examples draw.*

As many of you are aware, yesterday Brenda and I drove back from Atlantic City where we had been among the guests of M.W. Bro. John S. Ryan, Grand Master, when I represented our Grand Lodge at the Annual Communication of the Grand Lodge of New Jersey. On our arrival we were greeted in the hotel lobby by several New Jersey Masons wearing shirts with this slogan:

**FREEMASONRY  
LOVE IT  
TALK IT  
LIVE IT**

I cannot think of a better slogan, and I just might seek permission to copy it. It seems an apt description of the Masonic Interpreters here at the Village.

In this assembly we have some of the most knowledgeable and experienced members of the Craft in all of Ontario. How would you describe Freemasonry in ten words or less? Perhaps you might take that as an assignment as preparation for your first tour of duty when the Village reopens for the season next month.

Because most of us in this room are veteran Freemasons of long standing, it behoves us to keep abreast of the evolution of Freemasonry as we move into the 21<sup>st</sup> century.

'*Masonry is a progressive science*' and we as veteran members of long standing should take regular refresher courses. We must be conscious that the young Masons who are joining the fraternity in increasing numbers are a new breed – keen, intelligent, articulate, well-educated, and well-read. They are more interested in exploring the profound spiritual and esoteric mysteries that our Masonic heritage embodies. I would expect the questions posed to you by the visitors here also reflect this shift in focus, probably attributed to the popularization of these themes in novels, such as Dan Brown's 'DaVinci Code' and movies such as 'National Treasure.' We should be grateful that Freemasonry has been brought to the attention of the general public by these outside agents, but we must be prepared to redress the misinformation and inaccurate facts presented, separating documented fact from romantic fiction.

Old teachers can never resist giving reading assignments! I would recommend two recent books that I have found most instructive.

- The Origins of Freemasonry: Facts & Fictions, by Margaret C. Jacob, professor of history at the University of California, Los Angeles. Some of you may have attended a lecture given by Dr. Jacob here in Toronto a year ago. The chapter on '*Women in the Lodges*' gives a comprehensive resource for questions of gender in Freemasonry. It might provide some answers to the inevitable question, "Why can't women join?"
- Freemasonry: Rituals, Symbols and History of the Secret Society, by Mark Stavish, an active Freemason in the Grand Lodge of Pennsylvania, (Scottish Rite, Knights Templar, Order of the Eastern Star) and a published authority on the traditions of Western esotericism.

It was John Buchan, the Governor General, in a speech to the people of Canada on the occasion of the Coronation of King George VI, that uttered this admonition: "*We can only pay our debt to the past by putting the future in debt to ourselves.*" The Grand Master's stated theme is "Masonry, making a difference."

Finally, (and I know that is the word you have been waiting for) let me propose a manifesto that could inspire our great work of opening the windows of Freemasonry to the world.

There is no better statement of the Credo of Masonry than that given by M.W. Bro. Lou Copeland, Grand Master 1985-1986, in his Address to Grand Lodge delivered at the Annual

## NOW AND THEN

Communication in 1987.

I believe in people and I especially believe in Masons.  
I have found in Freemasonry  
a cause to be championed,  
a life to be lived,  
a truth to be shared,  
and a future bright with promise.

I believe in Masonry because I believe in its influence for good and to that influence I would give myself and challenge each of you to join with me in making our Freemasonry come alive during our allotted time.

The future is in our hands - yours and mine.

Let us be sure that those who follow us tomorrow can be forever proud of our achievements in Freemasonry today.



# **Irish Masonic Lodges in the Province of Canada and Masonic Independence**

**By  
W. Bro. Michael Jenkyns  
Ottawa Masonic Center  
May, 24, 2008**

Worshipful Master, officers and members of The Heritage Lodge No. 730, Past and Present Grand Lodge officers, members of Ottawa Districts 1 and 2, visiting brethren, brethren all.

Thank you, Worshipful Sir, for the invitation to address this august meeting, and for providing the opportunity for us to congregate here during this visit.

*On October 10, 1855, in the Masonic Hall in Hamilton, the representatives of forty-one warranted Lodges met and “unanimously agreed to form an independent Canadian Grand Lodge . . . .”*

Interestingly the Masonic Hall referred to was the property of St. John's Lodge, No. 231 Irish Constitution (now No. 40 GRC). Hamilton was chosen for the Convention as it lay approximately at the geographic mid point of the twelve of the fourteen Irish Lodges which, in fact, sponsored the move for an independent Grand Lodge<sup>1</sup> — these twelve were located in Canada West (from Toronto in the East to St. Thomas and Stratford in the West) and two were in Canada East. The name of the new Grand Lodge—“Grand Lodge of Ancient, Free and Accepted Masons of Canada”<sup>2</sup>—has distressed many Masons and, in fact, many researchers confuse the present country name of “Canada” with the name then in vogue in the mid-nineteenth century. By this, I refer to the first in a series of steps resulting from Lord Durham's recommendation of 1839 for Responsible Government and a united “Canada”—the 1841 Act of Union and a new name of the Province of Canada (Canada West and Canada East). Interestingly Durham has caused a present-day problem



## IRISH MASONIC LODGES

when the NCC decided in late 2007 to remove his statue and efface any reference to him because of Durham's references to the people of Quebec and how they should take the lead of the British and adopt their culture.

Why did the Irish Lodges "in the Province of Canada" and not the larger number of organized English Lodges within the Provincial Grand Lodge of Canada West<sup>3</sup> take the steps which resulted in the formation of what would become our Grand Lodge at this time in our masonic history? And with this question I do not mean to denigrate the efforts of the English Lodges of the Provincial Grand Lodge of Canada West who had made a number of attempts between 1852 and 1855. In fact, at the October 1852 meeting of the English Provincial Grand Lodge they had passed a resolution that "the welfare of masonry in the province demanded, as an absolute necessity, the establishment of an independent Grand Lodge with exclusive control of the Craft in Upper Canada . . . ." By the mid-nineteenth century, there were 70 English Lodges on the roll of the Provincial Grand Lodge of Canada West. The oldest of these had been formed under Warrants issued by William Jarvis in the period 1792-1817 (Niagara No. 2 will always be an exception to this type of generalization and may have been formed as early as 1780) while the bulk of the Irish Lodges (thirteen of seventeen<sup>4</sup>) had been formed in the 1847-54 period. So, what were the reasons?

We know that both the English **and** Irish Lodges suffered a lack of local government and leadership. There was no provincial organization for Irish Lodges and the English had generally suffered from a lack of strong leadership from the time of the appointment of William Jarvis in 1792.

Secondly both sets of Lodges faced very difficult financial demands on their memberships which they could not easily manage. They were charged fees for the absent Grand Lodge charity funds and for general support and these fees had to be paid to Dublin and London in sterling at a consequent disadvantage to the colonial lodges.

And third, there had been a growing public pressure across the Province of Canada after the rebellions of Upper and Lower Canada for a greater autonomy and management of their own resources and people. Such feelings must have been felt in masonic terms in part because of a lack of contact between the Grand Lodges and their colonial charges which made itself manifest in a general irresponsibility by the Grand Secretaries and their offices in managing the relations. This could only have been exacerbated by the existence, next door, of a large number of independent Grand Lodges in the United States who operated differently and had made substantial "adjustments" in ritual and the number of degrees.

A good example of this latter matter is the explanation given to London (Supreme Grand Chapter of England) by Thomas Douglas Harington<sup>5</sup> in August 1855, as to why he invited members of the New York Grand Chapter to Quebec to work four degrees of American RA Chapters (Mark, Most Excellent Master, Virtual Past Master and Royal Arch) and to confer these on Canadian RA Companions so that they would be accepted as visitors into American Chapters at a time when England (and Ireland) required only one degree. So . . . why didn't the English Lodges take the lead? Why was it left to the Irish Lodges?

The early population of Upper Canada were descendants of Loyalists who wished to remain faithful to their monarch. They were not prepared to revolt and terminate the relationship even though it went through lengthy periods of difficulty and societal insecurity (e.g. War of 1812 and the rebellion of 1837).

So it was, in part, with Freemasons. The oldest of the English Lodges belonging to the Provincial Grand Lodge of Canada West (9<sup>6</sup> of the 28 which had originally held their authority from William Jarvis) had already experienced the effect of schism dating from 1802 and the formation of the schismatic Grand Lodge at Niagara (which had twenty-two Lodges by the time of its demise in 1822).

Although Jarvis died in 1817 a new Provincial Grand Master was not appointed until 1822 in the persona of Simon

## IRISH MASONIC LODGES

McGillivray and he was able to reunite the two groups of Lodges. Regretfully he remained only three years in Upper Canada until business called him back to England and he remained as an absentee Provincial Grand Master until his death on June 9, 1840<sup>7</sup>. But his older brother William, as Grand Master of the (English) District of Montreal and William Henry, remained for some time more and the two had encouraged a warm and strong relationship between the Lodges of the two Canada's which would manifest itself in October 1855 when eleven English Lodges of Canada East supported the creation of the new Grand Lodge.

In addition to the schism of 1802, in November 1835, representatives of three Lodges in the London area<sup>8</sup> held an organizational meeting, agreed to form a Grand Lodge and elected officers on February 23, 1836. This Grand Lodge does not appear to have met again and it "ceased operating" as quickly as it sprang up. It was an indicator that there was no effective and working Provincial authority.

Through difficulties of travel and communications, management, the War of 1812, the devastating effect of the "Morgan affair", the lack of a resident Provincial Grand Master between 1825 and 1845 when Sir Alan Napier MacNab would be appointed as Provincial Grand Master of the Provincial Grand Lodge of Canada West, and, ultimately, the lack of a single unifying persona around which the movement could gather, the 70 English Lodges remained tied to London. Sir Alan, an astute politician who would eventually be named as Prime Minister of Canada (i.e. the **Province** of Canada) and as Provincial Grand Master would resist independence for over a decade until declining membership in his Provincial Grand Lodge, and other pressures, forced his hand and his group declared independence as the Antient Grand Lodge of Free and Accepted Masons of Canada in the fall of 1857.

However, within a short period of four years the increase in number of Irish Lodges in "Canada" and the challenges which they faced, provided a spinal stiffening to take action that resulted in the formation of our Grand Lodge.

While there had been distinct pockets of Irish immigrants in the various yet-to-be provinces in the “early years” the main waves of Irish immigrants began in the mid-nineteenth century. But it was the Great Famine of the late 1840's which drove between 1.5 and 2 million destitute Irish to North America. Many remained in the U.S., although a number moved to the newly opening areas of Upper Canada — around York, Hamilton, London and the north shore of Lake Erie.

The Irish brought with them a distinctive culture — actually two cultures: Irish Catholics representing the original “people of Ireland” and Irish Protestants, representing the Scots and English colonialists who arrived in Ireland under English rule. Irish Catholics had been politically disadvantaged at home but had a good understanding of English institutions and a command of the language. Their religion, until the time of Fenian raids by American- Irish, was not an impediment in the Province of Canada although Protestant Irish tended to have more money and occupied positions in trade and government.

How fast did the number of Irish Lodges increase? Before 1840 there were four Lodges, two civilian and two military<sup>9</sup> of which the oldest civilian Lodge (Niagara) supported the move towards formation of the new Grand Lodge.

During the 1840's, four civilian Lodges were established<sup>10</sup> and three would support the formation of the new Grand Lodge in 1855.

Eleven new Irish Lodges would be formed and warranted between December 1850 and March 1855 and all would support the formation of the new Grand Lodge<sup>11</sup>.

What we had, in effect, was a group of new, young, Lodges, without a history of failed efforts to manage their own affairs. And a proportion of their membership came from dissenters who had belonged to the English Provincial Grand Lodge and wanted action which they felt might be attainable through these new (Irish) Lodges.

Brethren like Kivas Tully who had affiliated with King Solomon's No.222 IC in 1850 and had resigned his



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membership in St. Andrew's and Ionic Lodges in Toronto because he felt the time was ready for an independent Grand Lodge. Or Bro. Robert C. McMullen and R. W. Kerr of St. John's No. 231 IC, Hamilton—the former taking on the heavy and challenging office of Secretary of the “Convention for Independence.” There were sufficient brethren to move the Convention.

The first moves occurred in 1853 in King Solomon's Lodge, No. 222 IC, in Toronto who objected to Dublin about the need to remit fees and dues in sterling currency. By the end of the year, being ignored by Dublin, the Lodge moved to discuss the whole situation with the other nine closest Irish Lodges and called a Meeting of Emergency for November 24, 1853 at the lodge room of St. John's No. 231 IC, Hamilton. St. John's No. 159 IC of Hawkesbury and the two Irish Lodges in Quebec did not participate in this meeting due to the difficulties of winter travel. At this meeting the representatives moved to request Dublin to form a Provincial Grand Lodge in Canada West but in the discussions revised this to be the formation of an Independent Grand Lodge of Canada West. Their decisions, in minute form, were circulated to all Irish Lodges as well as to Dublin and the adjourned Convention was to be reconvened on May 4, 1854 in London, CW.

By April 1854, the Grand Secretary communicated with King Solomon's Lodge, offering a Provincial Grand Lodge status and accepting the right of the Lodges to nominate the name of a Provincial Grand Master for the approval of the Grand Master. Dublin's proposals were presented at the May 4<sup>th</sup> meeting of the Convention whose delegates formed themselves “. . . into a committee of the whole, to take such steps as they deem expedient for the formation of a Grand Lodge in Canada West.” Another Committee was struck to draft a Constitution. The Convention was then adjourned until September 9, 1854 when it was to meet in Hamilton. Its minutes of actions and decisions were again distributed to all Irish Lodges. Additionally they were published in the Masonic Mirror and Keystone and the Masonic Review, thus giving an even wider dissemination of the actions being taken.



As an aside, the United Grand Lodge of England was also well known to issue policies through the medium of the media.

The Convention almost became derailed when the September meeting was not held, and a meeting of King Solomon's Lodge on November 9 became an unofficial substitute meeting. At this meeting, which involved representatives of four Irish Lodges, it was decided to accept Dublin's earlier offer Provincial Grand Lodge status "provided that the Grand Lodge grant to this Provincial Grand Lodge, the privilege of issuing Warrants and Certificates, retaining the Fees. A nominal value for such privilege to be fixed by the Most Worshipful the Grand Lodge." They then elected James Daniell<sup>12</sup> as Provincial Grand Master. The "almost derailment" was that this decision was basically a complete reversal of the position taken on May 4 in spite of the qualifications. The decisions were written up and distributed to the Irish Lodges and to Dublin. To add a not insubstantial pressure an article was prepared and issued in the British Colonialist edition of November 22, 1854.

Grand Lodge, at its meeting of January 8, 1855, could only agree to offer Provincial Grand Lodge status on the normal terms which retained for the Grand Master and Grand Lodge the right to issue Warrants and Certificates. Grand Lodge did apologize for the administrative problems occasioned by the death of an Assistant Grand Secretary and reported that a new one (Lucius Deering) had been appointed in his place. Grand Lodge and the Irish Lodges of the Province of Canada had now reached a critical point. If Grand Lodge had acquiesced then other Provincial Grand Lodges would demand the same. But even more challenging—acquiescence would have severely weakened the dependence of the Province on Grand Lodge and would have quickly resulted in the formation of an independent Grand Lodge anyway.

On May 10, 1855, King Solomon's Lodge resolved to advocate a meeting in Hamilton at the earliest time, with English Lodges, so as to petition the Grand Lodges of England, Ireland and Scotland to grant a united separate

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Grand Lodge for the Province. The Convention met in Hamilton on May 14, 1855 and moved to send a deputation to the July 19 convocation of the Provincial Grand Lodge of Canada West at Niagara Falls to propose united action to form a Grand Lodge and to reconvene as a Convention in August 1855 in Hamilton. The minutes and records of decisions were printed and distributed to all Lodges.

The planned efforts of July 19 were aborted by the (English) Deputy Provincial Grand Master who ruled the items out of order and adjourned the meeting until July 20. His efforts to keep the issue off the floor were unsuccessful and on the second day a resolution was unanimously passed calling a meeting for October 10, 1855, in Hamilton "for the purpose of considering the expediency of establishing an independent Grand Lodge for Canada."

The results of that Hamilton meeting are well known—the authorised representatives of 41 warranted Irish and English Lodges of the Province of Canada (Canada West and Canada East) met and formed themselves into the Grand Lodge of Ancient, Free and Accepted masons of Canada. William Mercer Wilson of Norfolk Lodge, Simcoe, was elected as Grand Master; Dr. Aldis Bernard of St. George's Lodge, Montreal as Deputy Grand Master, Richard Bull of the Lodge of Strict Observance, Hamilton as GSW, James Daniell of St. John's 209 IC, London as GJW, William Bellhouse of the Lodge of Strict Observance, Hamilton as Grand Treasurer and Thomas Bird Harris of St. John's 231 IC, Hamilton as Grand Secretary.

Through good times and bad, periods of expansion and decline, active and less active in the public eye, this Grand Lodge has persevered. May it ever be so!

List of forty-one Lodges represented at the October 10, 1855 formation meeting

Brockville, Brockville [now Sussex No. 5 GRC]  
Niagara, Niagara [now Niagara No. 2 GRC, N-O-T-L]  
Union, Grimsby [now Union No. 7 GRC]  
Norfolk, Simcoe [now Norfolk No. 10 GRC]

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Nelson, Clarenceville, CE [now Nelson No. 9 GRQ, St. Armand]

St. Andrew's, St. Andrews, CE [became No. 12 GRC, expired in 1856]

Golden Rule, Stanstead, CE [now Golden Rule No. 5 GRQ]

St. George's, Montreal, CE [now St. George's No. 10 GRQ]

Zetland, Montreal, CE [became No. 13 GRQ, expired 1879]

Barton, Hamilton [now The Barton No. 6 GRC]

Dorchester, St. Johns, CE [now Dorchester No. 4 GRQ, Chateauguay]

Prevost, Dunham, CE [now Prevost No. 8 GRQ]

St. George's, St. Catharines [now St. George's No. 15 GRC]

Strict Observance, Hamilton [now Strict Observance No. 27 GRC]

Amity, Dunnville [now Amity No. 32 GRC]

Composite, Whitby [now Composite No. 30 GRC]

St. George's, London [now St. George's No. 42 GRC]

King Solomon, Woodstock [now King Solomon's No. 43 GRC]

St. Lawrence, Montreal, CE [now St. Lawrence-Zetland No. 14 GRQ]

Great Western, Windsor [now Great Western No. 47 GRC]

Acacia, Hamilton [now Acacia No. 61 GRC]

Shefford, Waterloo, CE [now Shefford No. 18 GRQ]

Hoyle, Lacolle, CE [became Hoyle No. 14 GRQ, expired 1877]

St. John's, Hamilton [now St. John's No. 40 GRC]

Independent, Quebec, CE [became Harington No. 17 GRQ, expired 1880]

Lodge of Social and Military Virtues, Montreal, CE [now Antiquity, No. 1 GRQ]

Wellington, Dunnville [became Wellington No. 52 GRC, exp. 1865]

Hawkesbury, Hawkesbury [became Hawkesbury No. 210 GRC, exp. 1888]

St. John's, London [now St. John's No. 20 & St. John's No. 209a]

King Hiram, Ingersoll [now King Hiram No. 37 GRC]

St. John's, Cayuga [now St. John's No. 35 GRC]

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St. Thomas, St. Thomas [now St. Thomas No. 44 GRC]  
Brant, Brantford [now Brant No. 45 GRC]  
Vaughan, Vaughan [now Maple No. 54 GRC, Maple]  
Wellington, Stratford [became Wellington, No. 28 GRC, exp.  
1858]  
Harmony, Binbrook [now Harmony No. 57 GRC]  
Brighton, Brighton [now Brighton, No. 29 GRC]  
St. Andrew's, Quebec, CE [became St. Andrew's, No. 6  
GRQ, expired]  
King Solomon's, Toronto [now King Solomon's No. 22 GRC]  
Prince Edward's, Picton [now Prince Edward No. 18 GRC]  
Thistle, Amherstburgh [now Thistle, No. 34 GRC]  
Grand Lodge - officers elected on October 10, 1855  
Grand Master William Mercer Wilson Norfolk No. 5 (now No.  
10 GRC), Simcoe  
D. G. M. Dr. Aldis Bernard St. George's (now No. 11 GRQ),  
Montreal, CE  
G. S. W. Richard Bull Strict Observance No. 17 (now No. 27  
GRC), Hamilton  
G. J. W. James Daniell St. John's No. 14 (now No. 20 GRC),  
London  
G. Chaplain Rev. Dr. F. J. Lundy, DCL Union No. 4 (now No.  
7 GRC), Grimsby  
G. Treasurer William Bellhouse Strict Observance, No. 17  
(now No. 27 GRC), Hamilton  
G. Registrar *not appointed nor elected*  
G. Secretary Thomas Bird Harris St. John's No. 20 (now No.  
40 GRC), Hamilton  
G. S. D. George L. Allen King Solomon's No. 16 (now No. 22  
GRC), Toronto  
G. J. D. Thomas Perkins *Lodge unknown*  
G. Sup. of Works Dr. Thomas Duggan, MD Acacia No. 30  
(now No. 61 GRC), Hamilton  
G. D. of C. John Osborne Strict Observance, No. 17 (now  
No. 27 GRC), Hamilton  
Asst. G. Secretary John Helder Isaacson Zetland No. 15  
GRC (later No. 21 GRC and No. 12 & 13  
GRQ; *now closed*), Montreal CE/PQ  
Asst. G. D. of C. G. E. Fenwick *Lodge unknown*



G. Sw. B. John W. Haldimand Jacques Cartier No. 34  
GRC, Montreal, CE/PQ (*closed ca 1858*)  
G. Organist William T. Thomas St. John's No. 20 (now No. 40 GRC), Hamilton  
Asst. G. Organist *not appointed or elected*  
G. Pursuivant George W. Powell Norfolk No. 5 (now No. 10 GRC), Simcoe  
Grand Stewards J. R. Holden, J. C. Butler  
Grand Tyler John Morrison The Barton No. 3 (now No. 6 GRC), Hamilton  
DDGM Western William Combyn Stephens Acacia No. 30 (now No. 61 GRC), Hamilton  
DDGM Eastern William Eadon (Eaden) Harington No. 49 GRC (now defunct), Quebec  
DDGM Central William Benjamin Simpson Sussex No. 6 (now No. 5 GRC), Brockville

Notes:

1.) The twelve Lodges in Canada West were: St. John's No. 209 IC, London (now two Lodges: St. John's No. 20 GRC and St. John's No. 209 GRC, both in London); Middlesex No. 211 IC, Port Stanley (now St. Mark's No. 94 GRC, Port Stanley); King Solomon's No. 222 IC (now No. 22 GRC), Toronto; King Hiram No. 226 IC, Ingersoll (now No. 37 GRC); St. John's No. 231 IC, Hamilton (now No. 40 GRC); St. Thomas No. 232 IC, St. Thomas (now No. 44 GRC); Vaughan No. 236 IC, Nobleville (now No. 54 GRC, Maple); Wellington No. 238 IC, Dunnville (later No. 52 GRC and closed 1865); St. John's No. 286, York on the Grand River (now No. 35 GRC, Cayuga); (Brant) Lodge No. 323 IC, Brantford (now No. 45 GRC); Harmony No. 358 IC, Binbrook (now No. 57 GRC) and Wellington No. 359 IC, Stratford (later No. 28 GRC, closed 1858). The two Lodges in Canada East were: Lodge of Social and Military Virtues No. 227 IC, Montreal (originally in 46th Foot, from 1752 and confirmed as civilian and stationary in Montreal in 1847 and now Lodge on Antiquity, No. 1 GRQ, Montreal) and Independent No. 237 IC, Quebec (later No. 13 GRC and No. 17 GRQ, closed 1880).

2.) The Dominion of Canada, formed by an Act of the British Parliament, which became a reality on July 1, 1867.



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3.) Antients PGLUC (William Jarvis) 1792-1817, PGLUC (Simon McGillivray) 1822-1845 and PGLCW (Sir Alan Napier MacNab) 1845-1858.

4.) The number swells to nineteen Irish Lodges if we include Niagara Lodge at Newark (formed before 1780 possibly under an Irish authority although this is by no means after many efforts to prove its origin) and Lodge No. 435/83 IC held in the 83rd Foot which had been stationed in London and Toronto immediately after the Rebellion in Upper Canada and which had been instrumental in the formation of St. John's No. 209 IC in London although it had left the area by the time of the Hamilton Convention of October 10, 1855.

5.) At that time he was both (English) District Grand Master of Quebec and Three Rivers and (English) Grand Superintendent of Royal Arch Masons for the District of Quebec and Three Rivers. We should remember him as Grand Master of the Grand Lodge A.F. & A.M. of Canada (1860-1864), Grand First Principal of the Grand Chapter of Royal Arch Masons of Canada (1859-1861 and 1863-1871), first Grand Master of the Grand Council of Royal and Select Masters of Ontario (1871-72) and Most Puissant Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada (1874-1882).

6.) The Lodges with their current warrant numbers are: Niagara Lodge, No. 2 GRC, Niagara-on-the-Lake; The Ancient St. John's Lodge, No. 3 GRC, Kingston; Sussex Lodge, No. 5 GRC, Brockville; The Barton Lodge, No. 6 GRC, Hamilton; Union Lodge, No. 7 GRC, Grimsby; Union Lodge, No. 9 GRC, Napanee; Moira Lodge, No. 11 GRC, Belleville; St. John's Lodge, No. 17 GRC, Coburg and Prince Edward Lodge, No. 18 GRC, Picton.

7.) He did attempt to remain in contact with his distant charges and commissioned a study of the status of Freemasonry in Upper Canada by John Auldjo, a Montreal businessman. The study was done and a report written which appears to have gone to McGillivray. It was misfiled for almost 150 years until discovered in the archives of United Grand Lodge by our own Grand Historian.

8.) The three Lodges were: St. John's Lodge, Simcoe (now Norfolk, No. 10 GRC), King Hiram Lodge, Ingersoll, now No. 37 GRC and Mount Moriah Lodge, No. 506 ER, Westminster Twp, Middlesex County which expired in 1852.

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9.) The two civilian Lodges were Niagara No. 2, Newark, which may have been originally Warranted by either GLI or PGLNY and Erin's True Blue (aka Duke of Leinster) No. 283 IC at Kingston (March 21, 1821 - January 15, 1850 but was effectively hors de combat before then). The two military were Minden No. 63 IC in XXth Foot which had worked for a time at Kingston and Lodge No. 435/83 IC in 83rd Foot at London (1837-1841) and Toronto (1841-1845?).

10.) The three that were active in the formation were St. John's No. 209 IC, London (warranted May 6, 1841), King Solomon's No. 222 IC Toronto (warranted February 3, 1847) and Lodge of Military and Social Virtues No. 227 IC (now Antiquity No. 1 GRQ) Montreal, originally warranted March 4, 1752 as No. 227 in the 46th Regiment of Foot (Duke of Cornwall's Light Infantry) and which was settled at Montreal as a civilian Lodge under a new issue of Warrant No. 227 dated July 2, 1847. St. John's No. 159 IC Hawkesbury and L'Original (Warranted March 15, 1844) attended the October 5, 1855 convention but did not join the new Grand Lodge until 1888.

11.) St. John's No. 286 York on the Grand River, warranted December 10, 1850; King Hiram No. 226, Ingersoll, warranted August 30, 1851; Middlesex No. 211, Port Stanley, warranted October 31, 1851 (now St. Marks 94); St. John's No. 231, Hamilton, warranted July 2, 1852; St. Thomas No. 232, St. Thomas, warranted March 30, 1853; (Brant) No. 323, Brantford, warranted June 6, 1853; (St. David's) Vaughan No. 236, Maple, warranted May 8, 1854 (now ); Wellington No. 238 (closed 1859) Dunnville, warranted July 17, 1854; Independent No. 237 (closed 1880), Quebec, warranted June 9, 1854; Harmony No. 358, Binbrook, warranted January 8, 1855 and Wellington No. 359 (closed 1858), Stratford, warranted March 10, 1855.

12.) A Past Master of St. John's 209 IC, London.

13.) He was made an Honorary Grand Master of the Grand Lodge in July 1858.

# THE HEBREW CONTENT OF MASONIC RITUAL

By

Michael J. Diamond  
Cambridge Masonic Center  
September 17, 2008

I want to reassure you that this paper has been shown to, and read by, the custodian of the work who encouraged me to present it here at Heritage Lodge. I propose to approach this subject by addressing two questions.

How much Hebrew is there in the ritual? and, why is it there?

Let me begin with a few words about this unusual language. Like all Semitic languages, Hebrew is a consonantal language. By that definition, it is implied that the basal meaning of the words is inherent in the consonants and in the consonants alone. the vowels only modify the grammar.

As an illustration, in Israel, the street signs and most of the advertising signs have no vowels. The meaning is obvious without them. One may wonder about this but the point may be further illustrated using the MacDonalds sign.

When the "Golden Arches" appear on a billboard, it is obvious to the observer that it is an advertisement for MacDonalds. The "Golden Arches" form the letter M, a consonant which requites no vowel to convey the meaning.

In sharp contrast, vowels play an important part in the Indo European languages which cannot be written without vowels. Any vowel change may give the word an entirely different meaning. This may be illustrated by the following two examples.

Using our own Indo European language, and taking the consonants "B & T", vowels can be added to make bat, bait, bate, bet, but, boat, beat, boot, and about.

These nine words all share the same consonantal basis

"B & T" but they have nothing in common, either in meaning or etymology.

In sharp contrast, the Hebrew consonantal stem "K, D, SH" ( the soft "s" in Hebrew is one letter), yields a large number of words, all of which mean "Holy".

Those derivations may be:- hakodesh, hakadosh, hakiddush, hikdish, heckdesh, hokdash, hikkadesh.

Thus, from the root consonants alone, the meaning of a particular word may be deduced.

The challenge in this paper has been the determination of the root consonants of what purport to be the Hebrew inclusions in our literature.

In addressing the question "How much", a look at an early example of the use of Hebrew might be a good starting point.

The title of the book of constitution of the antients is Ahiman Razon.

How did Ahiman Razon come to be the title of that book of constitution ?

The answer lies in the fact that the book of constitution was written by one Lawrence Dermot, the Grand Secretary of the antients who had a hobby of writing in Hebrew, about which he knew very little. He probably culled it from the Geneva bible which was not a very reliable source. He was so taken with this hobby that he signed his name in the minute book using both English and Hebrew letters to do so.

In his time, (the early 1700,s) Hebrew was a dead language. The Jews of that time were familiar with it only as a vehicle of prayer or bible study. Pseudo scholars like Dermot could not have any formal schooling in the language so distortions of the text and its meanings were bound to occur.

Returning to Ahiman Razon, let us attempt to deduce its supposed meaning. The Hebrew word "ratson" means will as in thy will be done. That is the easy part. Ahiman as such does not exist in Hebrew but Yamin does and means right as opposed to left. It does not mean correct or privilege. The suggestion is that Dermot incorrectly took it to mean correct



as we shall see.

What was Dermot trying to say? He was probably trying to say "The right or correct will" implying "of God". If this was the case, it is a good example of the distortions which are rampant in this area.

Another factor worth consideration is that Dermot was supposedly introduced to Gematria by some Jewish friends and he dabbled in this also. Gematria was known to the ancient Babylonians and the Greeks. It is the practice of assigning numeric value to consonants. This is not surprising as actual numbers were not in use until relatively late on. The Romans used letters before they had numbers and, of course, they are still used as in I, V, C, M, etc.

It was the custom among some mediaeval Jewish authors to design titles for their literary works which, using this system, had numeric values equal to the numeric value of their names.

In the case of Ahiman Razon, the gematria totals 372 and the total value of Lawrence Dermot -as written in Hebrew in his minute book of 1752-60, totals 371. Perhaps this had an influence on his choice of words. He could have assessed his name value and then massaged the title of the book of constitution into the same value.

In sharp contrast to Dermot, the next author who described the two pillars at the entrance of King Solomon's temple knew a great deal of Hebrew.

The names of those pillars are Boaz and Jachin. Oz is the Hebrew word for strength. The addition of the letter "B" to a noun means "in". If this is done, the result will be B'Oz which means "in strength".

The name of the other pillar is Jachin, the first high priest of the temple, who may or may not have been present at the dedication.

The English "J" is equivalent to the Hebrew "Y" and the letter Y happens to be the first letter of the tetragrammaton, the ineffable name of the deity.

The Hebrew name for the right hand pillar is Jachin which means "he will establish". This is an ancient term no longer

used. In consideration of the foregoing, perhaps the phrase "God will establish" was arrived at by combining the two sources. That is to say "God" and "He will establish" .

The term "Hendiadys" refers to the combination of two words to make a third one which has a different meaning from the two components. An example of hendiadys in English is the combination of "Back" and "Up" to make "Backup" which changes the meaning from a direction to "secondary support". In the case under discussion, the two Hebrew words when combined do mean "stability". One must really take ones hat off to whoever worked this out because with only a working knowledge of the modern language, the translation would simply not be possible.

The Senior Warden uses a tracing board which illustrates the winding stair and the archway at the end where quote "their attention was particularly drawn to certain Hebrew characters which are depicted in a FC lodge by the letter "G" denoting God. As there appear to be four such "Hebrew characters", one may assume that they are supposed to be the four letters of the tetragrammaton (though the artist is not familiar with the Hebrew alphabet). This assumption may be valid but the timing is wrong. The Israelites did not have "Hebrew Characters " until the Babylonian exile some 500yrs later. It will be established later that they used a Phoenician script during the building of the temple.

The Hebrew word "Shibboleth" refers to the two biblical grains, Barley and Wheat. The translation to "Plenty" is understandable.

Tubal Cain was the son of Lamech and Zillah (Gen. 4.22). "He was a forger of iron and brass and made all manner of cutting instruments" . These instruments could be referred to as worldly possessions.

The next phrases are somewhat more challenging. The Hebrew word for builder is "Boneh". The letters B & N are the root consonants. The definite article in Hebrew is an H attached to the front of a noun. By doing this one can make the words HABONEH, the builder and HABONIM, the builders.

The word for what in Hebrew is MAH which could be added to haboneh to make Mah Haboneh which would literally translate to "What the builder?" : a very ungrammatical phrase in both builder.

The word smite in Hebrew is "Makah" its root consonants being M, K, H. If this word were added to The Builder as an adjective. it would be placed after the noun and make the phrase "Banai Mukeh."

A definite article could also be added to the builder and it would become "Habanai" and if the two words were then reversed, becoming Mukeh Habanai, it might sound vaguely familiar but it should be noted that it is an unacceptable phrase and therefore would never be used.

In the first instance, the phrase in English is reasonably well translated into Hebrew with little effort. Well enough to make the translation back and forth. However in the latter case it is only by assumption that the case is made for the translation which raises the obvious question, Why the difference? and the answer must lie in the identity of the original authors . Stephen Budge reminded me that when the Antients and the Moderns combined, they each brought their own words with them. The phrase that the antients used may well be the muddled creation of Lawrence Dermot.

Having discussed the origin of the two phrases, it is appropriate to look againat the book of the work and see that the meanings assigned to the two phrases are wrong way round.

The origin and language source of the next word was elusive so help was sought from Bro Ray Daniels, the font of all masonic knowledge, who suggested a look at Gebal. Gebal is described as a Phoenician city, subsequently known as Byblos by the Greeks and currently called Jibeil. It is situated in Lebanon 5.0Km west of Beirut. It may be the first city ever built and is certainly the oldest continuously inhabited one. The inhabitants, in English known as Gebalites, were renowned stone cutters. they are mentioned in Kings 1.5.32. The Israelites called the men of Gebal, "Givlim" and it should be pointed out here that the letters "B"

and "V" in Hebrew are identical except for a dot in the middle of the "V" which changes it to a "B" . If the crucial dot were inadvertently added, the word would become "Giblim" which is familiar to most of us.

Having picked out a number of instances of Hebrew usage scattered through our literature, one naturally wonders why they are there.

The major clue is that the ritual is based on the temple of King Solomon, the building of which was undertaken by Solomon and his friend Hiram, King of Tyre. It is a reasonable assumption that the language spoken by our ancient brethren at that time was Hebrew. However to complete the picture, we must also consider the effect on the Israelites of working alongside the Phoenician speaking Tyrians.

The two languages have a common origin. They both belong to the same group of Canaanite languages which make them mutually understandable in conversation.

Originally, Hebrew was written using pictograms but at the time of the building of the temple, we know that the pictograms were replaced by Phoenician script presumably as a result of the interaction between the two groups of temple builders. This further endorses the concept that, even if the two languages differed, both groups would understand each other and there would be no reason for the Israelites to discontinue speaking Hebrew.

Later, in about 500 B.C.E., the Babylonians arrived under Nebuchadnezzar and introduced the so-called square "alephbet" which is Aramaic. This was adopted by the Israelites and, from that time on up to the present day has been considered the Hebrew alephbet.

Hopefully, this justifies the belief that the lingua franca of the Solomon era was, in fact, Hebrew and therefore the question of its use in our literature can be addressed.

Perhaps a parallel can be drawn between the originators of Freemasonry and those of science.

Men of science have used both Latin and Greek to describe things and theories. In medicine, for example, a



bone is an os and stitch is a suture. This may be because the original scientists were Greek or Roman and later on men of science continued to use those original languages for their terminology.

Our early operative masons were Israelites who spoke Hebrew and the same sort of respect is paid to them as scientists pay to the Greeks and Romans. It is therefore suggested that , both in Masonry and in Science, there is apparently an affiliation for the original languages used in the various disciplines.

**Bibliography:-**

- A History of the Hebrew language - Angel Badillos
- Hebrew, the eternal language - William Chomsky
- A History of Hebrew - David Steinberg
- Personal communication - Arthur Benjamin
- Personal communication - V.W.Bro Stephen Budge
- Personal communication - R.W. Bro Raymond S.J. Daniels
- The Origin of Hebrew - R.W. Bro Michael J. Diamond

# **OUR DEPARTED BRETHREN**

We have been notified of the following members  
who have passed to the Grand Lodge Above

*We give thanks for the privilege of knowing them  
and sharing in their lives*

## **WILLIAM J. FINDLAY**

Toronto

Union Lodge No. 9

*Passed to the Grand Lodge Above July 4, 2008*

## **GLENN HORACE GILPIN**

Creemore

Netitis No. 444

*Passed to the Grand Lodge Above April 24, 2008*

## **JOHN P. MCLAUGHLIN**

Scarborough

Simcoe Lodge No. 644

*Passed to the Grand Lodge Above April 9, 2008*

## **WILMOT ROSE**

Guelph

Kilwinning Lodge No. 565

*Passed to the Grand Lodge Above November 5, 2007*

## **LLOYD DOS SANTOS**

Scarborough

Union Lodge No. 380

*Passed to the Grand Lodge Above March 28, 2008*

## **OUR DEPARTED BRETHREN**

*We give thanks for the privilege of knowing them  
and sharing in their lives*

### **DONALD E. SCHATZ**

Bridgenorth

Queen City Lodge No. 552

*Passed to the Grand Lodge Above April 7, 2008*

### **PETER W. SCOTT**

Whitby

Canada Lodge No. 532

*Passed to the Grand Lodge Above April 23, 2008*

### **BERNARD W. SPENCER**

Scarborough

Victoria Lodge No. 474

*Passed to the Grand Lodge Above April 27, 2008*

### **THOMAS R. SPENCER**

Milton

Markham Union No. 87

*Passed to the Grand Lodge Above December 15, 2006*

### **WALTER GERALD WRIGHT**

Scarborough

Brant Lodge No. 45

*Passed to the Grand Lodge Above August 7, 2007*



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- 1978 Jacob Pos
- 1979 K. Flynn\* †
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- 1981 Ronald E. Groshaw
- 1982 George E. Zwicker †
- 1983 Balfour Le Gresley
- 1984 David C. Bradley
- 1985 C. Edwin Drew
- 1986 Robert S. Throop †
- 1987 Albert A. Barker
- 1988 Edsel C. Steen †
- 1989 Edmund V. Ralph
- 1990 Donald B. Kaufman
- 1991 Wilfred T. Greenhough †
- 1992 Frank G. Dunn
- 1993 Stephen H. Maizels
- 1994 David G. Fletcher
- 1995 Kenneth L. Whiting
- 1996 Larry J. Hostine
- 1997 George A. Napper
- 1998 Gordon L. Finbow
- 1999 P. Raymond Borland
- 2000 Donald L. Cosens
- 2001 William C. Thompson
- 2002 Donald A. Campbell
- 2003 Carl M. Miller
- 2004 John H. Hough
- 2005 Ebrahim Washington
- 2006 Victor V. Cormack
- 2007 Peter F. Irwin

† *Deceased*



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